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EXTRACTS FROM MEMOIRS OF MARIA FOX.

Wellington, Eighth month 25th, 1835.

Thy kind letter reached me a few days since, and though I may not be able to write much, I am disposed to begin a few lines, which may, perhaps, find thee in your temporary seclusion, at the Sand Rock Spring. There is, I know, a feeling of loneliness, in being placed at a distance from one's friends, amidst the sublime and wild of nature's scenery, which is more especially depressing when interrupted health is the cause, and under these circumstances, the remembrance of those who are affectionately interested in our welfare, is peculiarly grateful. I thought, as I read thy letter, I could enter, in some degree, into the state of mind in which I fancied it was written; but I doubt not, my dear friend, there are some advantages in your present retirement. I often think, when we are obliged to go to the sea-side for health, the opportunity it affords for quiet and withdrawing for a season from the excitement of company, and other things which unavoidably press on the attention at home, is one of its great enjoyments and advantages. The mind does not bear a continual giving out, even though it be, to what may seem only necessary cares, without suffering; and intervals of rest, when it can review the past with instruction, recount the mercies of the present, and seek for strength to meet the unknown trials of the future, are peculiarly desirable for the Christian pilgrim; and oh! my dear friend, let us not, for a moment, give way to the discouraging idea that we cannot do this. Who is there that can do anything, but by the power of divine grace? If Paul said, "I can do all things," it was not without this most important addition, whereon, indeed, all his ability turned, "through Christ which strengtheneth me." Now, if we conclude that the same Almighty Saviour will not strengthen us, when

we apply to Him in faith, we derogate greatly from the gracious benevolence of his character. It is the enemy of all good, who tempts us to dwell on our unworthiness. Merit, we can never have, to recommend us to his favor, but because of our utter demerit, our entire helplessness and inability to do any thing for ourselves, yes, and in exact proportion to our sense of it, He is willing to succor and to save us. Instead then of seeking to find in ourselves anything that will recommend us in the divine sight, let us, my friend, be content to go simply, just as we are, to Him who has said, He will not cast out those who come unto Him, and then, He will enable us to believe, that we are objects of his love, and mercy, and tender care, and that all our trials are but evidences of the Father's love. Mary Fletcher relates, in the account of her life, a very curious dream, the remembrance of which has often afforded comfort and instruction to me, and, though I am not a dealer in dreams, I will tell it thee as nearly as I can. The individual thought he was at the bottom of a deep well, from which there was no possibility of rising, when, looking up, he perceived, through the opening at the top, a small bright spot in the sky. He fixed his eyes earnestly upon it, and, whilst doing this, perceived he had risen gradually several feet from the bottom; he then looked down into the well, and immediately sank again. Still the bright spot was in the sky, and he now determined to fix his eye steadily upon it, and look down no more: he did so, and soon found himself safe on dry ground. So, dear M., I would encourage thee not to look down, but to look up, and that constantly, to that Saviour on whom help is laid; who is not only able, but willing, "to save to the uttermost them who come unto God by Him." I had no intention, when I began, to write in this manner, but the affectionate sympathy I feel for thee, has drawn me on. I must now turn to what is a very absorbing subject with myself, the state of my beloved sister. We are still closely watching her bed, where she is patiently waiting, I think I may say, all the days of her appointed time. It is a great comfort, to believe she does not suffer much acute pain; great weakness is in itself no small suffering; but we do, I hope, feel very thankful, that this seems at present her principal trial. Her mind is kept in great quietude, and the support that is graciously af-

forded to her, is, I think, mercifully permitted to extend to those around her bed.

Wellington, Ninth month 14th, 1835.

The thoughts of my heart, my beloved cousins, are so many, in reference to the deeply affecting scenes we have had to pass through, that I scarcely know how to say anything; much, I cannot say now, but if ever we should be favored to meet, I should find comfort in giving you the interesting and affecting particulars that are hoarded in my memory, concerning that beloved and blessed one, who has died in the Lord. I feel anxious you should know, that we do fully believe, the conflict of the last hours, to us so agonizing, was of a character in which the mind had little participation; indeed, I can take comfort in the full belief, that the precious sufferer was, in great measure, spared the perception of it. I think that we had more than one merciful evidence of this. But we dwell with peculiar comfort on a gleam of consciousness, which we were favored to witness, on the morning of Fifth-day, when, after the night of unutterable distress which we had passed through, she opened her eyes upon us, with a most sweet and expressive smile. There was no expression of sorrow in the countenance, no appeal to our sympathy, as if in suffering, but, like one awaking from sleep, she seemed surprised to see so many faces around the bed, and delighted to recognise those most dear and familiar. A holy, heavenly joy animated her features, and, though unable to speak, she made great attempts to testify her full assent to my dear husband's remark, that he believed she was very happy. I cannot feel sufficiently thankful for those few moments, which, however, soon passed away. I believe all present were sensible, in a greater or less degree, of the supporting calm that was to be felt in the chamber; a precious evidence to some of us, that the Angel of the everlasting covenant was with her; that, through all, she was upheld by the power of that Almighty King, who sitteth upon the flood. Nothing else could have supported us.

Some memoranda, written soon afterwards, are as follows:

Though we were brought, by the good hand of the Lord, through this time of deep affliction, and were permitted to feel, that as regarded our departed one, death was swallowed up in victory; that, through the grace of our Lord Jesus Christ, she was set free from all sorrow, and was added to the glorious company that surround the throne, such a separation could not take place without strong conflicts of natural feeling.

I was now the only survivor of our family,—bereft of the society of a sister, to whom I had been most closely united; one, who, from our earliest years, had shared my joys and sorrows, with the tenderest sympathy; from whom, throughout the course of my life, I had been but little separated, and who, since my marriage, had

been the faithful friend and confidential counselor of my dear husband and myself, whilst her love and care for our children were little less than maternal. Sorrows, through which we had passed together in our earlier days, were afresh brought to view, and the affecting details of her recent illness, deeply engraven on my memory, were often presented to my mind with almost overwhelming force; though I am bound thankfully to acknowledge, that, for some weeks, the sense of her present blessedness was so continued to me, that it seemed to overcome any other consideration.

In the Tenth month, we went, for a short time, to Exmouth; afterwards, to Bath. This change did not appear to produce the desired effect, and early in the present year, (1836) my dear husband prevailed on me to go to London, to take further advice. We returned to Bath, with the intention of continuing the plan prescribed; but the surgeon we employed there, ventured on a more powerful application of the means than was suited to my frame; and by the severe suffering and attendant fever, my strength was much reduced, and extreme nervous debility was the consequence. My distress was indeed great, and it was a season of peculiar trial to us both. I was brought so low that I could only expect to lay down the body, and I had not those spiritual consolations and supports my soul felt the need of, in such an hour of extremity. Yet was the divine arm mercifully underneath, and we were enabled, at seasons, to believe, that He who had helped us hitherto, would not now cast us off. On one occasion, when my tears had been abundantly poured forth, the Lord was pleased to grant me great consolation, by the reading of the sixty-sixth psalm, and my soul was permitted to rejoice in tribulation, and to trust, that I should yet be brought up again, as from the horrible pit, and that the song of praise would be once more put into our mouths. Blessed for ever be the name of the Lord! My dear husband called in another surgeon, under whose judicious treatment, I soon gained sufficient strength to think of returning home, and we left Bath the latter end of the Third month. My strength was still small, and as the spring advanced, I was sensible of its decrease, so that I was led to take a very serious view of the future. My mind was filled with the awful prospect of death and eternity, and the probability of a separation from my beloved husband and children, was set fully before me. My soul was humbled, and laid low before the Lord, beseeching with strong crying and tears, that He would be with me and with them, that He would give me ability to drink every cup of suffering, with filial submission to his perfect will, and enable me to cast myself and those dearest to me, upon his free mercy. May my soul never forget the solemnity of those seasons, when I seemed to stand as on the threshold of eternity, overwhelmed with the

sense of my own vileness, and made deeply to feel, that there was no hope, but through the everlasting mercies of God, in Christ Jesus. Oh! the preciousness of that salvation which comes by him,—the reconciliation of sinners unto God, by the blood of the cross, whereby, even my poor trembling soul was enabled to lay hold on hope, and, in some degree of living faith, to plead on behalf of myself, my beloved husband and tender children, our interest in the blessings and privileges of the gospel covenant. For some weeks, this prospect of departure was continued to my mind, but it pleased the Lord, as the season advanced, to give me some increase of strength, and my dear S. F., anxious to confirm this improvement, proposed a journey into Devon and Cornwall. We set off, the latter end of the Sixth month, and proceeded, by very easy journeys, along the beautiful coast of Devon, into Cornwall, where we paid some pleasant visits to several dear friends and relatives; our B. M. accompanying us. We were favored to derive essential benefit from the change, and, after a very interesting journey, returned as far as Dawlish, where we entered on lodgings. Here, our other dear boys joined us. The fine air of this sweet spot, the congenial retirement it afforded me, and the lively society of our children, were very grateful, and tended to confirm the benefit derived from our late excursion. We returned home, in the Ninth month, with an increase of health and strength, which calls for humble gratitude; and though my lameness is not removed, and the prospect of another winter is, in some respects, formidable, yet for the present ability to move about in my family, and enjoy the society of my husband and children, I desire to return the heartfelt tribute of praise, and to say with David, "Blessed be the Lord, who daily loadeth us with benefits."

For Friends' Review.

AN INSTRUCTIVE EXAMPLE.

In the life of MARY CAPPER, we are furnished with the following extract of a letter of James Backhouse, giving an account of a visit to this highly esteemed minister of our Society, and of an interesting act of self-denial performed by her when more than *eighty years of age*, and which certainly furnishes instructive encouragement for a similar practice of abstinence on the part of those who may be younger in years, and to whom the sacrifice may not be, seemingly, so great. He says, "In the course of conversation she informed me, that she had adopted the principles of Total Abstinence as regards intoxicating liquors: that though on the first mention of the subject she had doubted its propriety, yet on reflecting upon it, and considering the numbers led away into inebriety, and that *ALL those begun their course of drunkenness by taking intoxicating liquors in what had been thought to be mo-*

deration, she came to the resolution, that *no one should be able to plead her example for taking them at all.*

"At the time she left them off she was upwards of eighty years of age, and in the practice of taking a single glass of wine, daily, with her dinner; and having been for many years unable to take animal food, this glass of wine had been thought almost essential to her existence, especially as she had been accustomed to it from an early period of her life. She told me that she expected to have something to suffer in making this change, and that she might probably have to endure a greater sense of feebleness during the remainder of her days; but the welfare of those by whom she was surrounded, and on whom her example might have some influence, she considered to be of much greater importance.

"On making the trial she was, however, agreeably disappointed; for although she felt some languor for a few days, she soon became sensible of an increase of strength, and was more vigorous without the wine than she had been with it; so that she had cause to commemorate the goodness by which she had been enabled to make this little sacrifice. And I believe that her example in this respect, as well as her Christian practice exhibited in a great variety of other points, had a beneficial influence on many."

There cannot, perhaps, be any question, that long practice and old opinions often lead us to suppose that intoxicating liquors are essential, when, in fact, we should be actually better without them. I was much pleased with the firmness displayed by a sick young man, although rather quaintly expressed, when strongly urged by his physician to take alcoholic drink. He had publicly professed the principles of abstinence, and therefore decidedly declined. "Then," said the physician, "you will have spasms."—"Well," replied the young man, unmoved, "I will then first try a spasm or two." They came not, however, and he soon recovered. T.

JOHN PEMBERTON.

"Whilst John Pemberton and James Thornton were in London, we had the satisfaction of having much of their company; the former frequently lodged at our house. He was a man of an affectionate and kind disposition, with great humility, and a most benevolent mind. I understood that in his visit to Ireland, he expended among the poor of that nation more than a thousand pounds. Whilst travelling through Scotland, he was equally liberal to the poor of that country; and finding, in his visit to the northern islands, that the inhabitants had nothing to eat but dried fish, when he returned into Scotland he loaded a vessel with meal, as a present to these poor islanders.

"Whilst at Lincoln, in company with Thomas Ross, also from America, and some other Friends,

John Pemberton had a particular wish to have a meeting with the soldiers that were quartered there; and application being made to some of the officers for leave, it was refused. This produced great exercise of mind to J. P., so that he could get no rest; nor could he leave the place, much to the mortification of Thomas Ross, who wanted to be moving forward. At last as he was lying on the bed, it came into his mind to make inquiry whether the commander of the regiment was in the city. This being done, it was discovered that he was. J. P. then said he would go to him himself. When he got to the house where he was, he sent up his name, and added "from Philadelphia." The General desired Mr. Pemberton might be told to walk in. On entering the room the general rose up to meet him, and in the most affectionate manner asked after his health, expressing the great satisfaction he felt at meeting with him in England, and inquiring how he had found him out. All this much surprised J. P., and he told the general that he thought he mistook him for some other person. But the general asked him if he did not remember his being quartered at his house during the American war, adding, 'If you do not, Sir, I do; also the great kindness I received from you and your family. I have every reason to be grateful to you; and now you are in England, if there is anything in which I can contribute to your happiness, it will afford me the greatest pleasure.' J. P. then recognized his friend, and related to him the subject of his errand, which appeared remarkable to both of them. He told him that if it would be any gratification to him to have a meeting with his regiment, it should be held in any way he should appoint, either on the parade or in the meeting house; and he added, 'both officers and men shall attend, and I shall attend also.' As the meeting-house was not sufficiently large, it was concluded to hold the meeting on the parade; and it may be considered the most extraordinary circumstance relative to this meeting, that the whole service, which was truly satisfactory, fell on Thomas Ross, John Pemberton being silent."

On John Pemberton's return home after his second visit to Europe, he wrote the following letter to Frederick Smith of London:—

Philadelphia, Eighth month, 1790.

"BELOVED FRIEND,—On First-day last, in the evening, I reached my habitation from a journey into Virginia, when I met thy affectionate letter of 22d of 2d month, and 9th of 4th month. The forepart was much descriptive of my own situation for a long course of time; and at times I did not expect ever to experience favor to be renewed. I am through mercy somewhat relieved through the weight of distress I had endured many months, and laboring to stand single and resigned. It is acceptable to find light and favor is renewed to thee; and perhaps thou art

now enabled to see that the trying dispensations which attended thee, were for the great work of sanctification, and that thou mightest speak from living, feeling experience of what the Lord hath done for thy soul. Thou knowest the Lord's people formerly had many trials, conflicts, and engagements, before the old inhabitants were removed; and yet some were suffered to remain, to prove their faith and patience; and it requires great watchfulness, circumspection, and humility, with daily dependence, to keep inward quiet and peace. But the Lamb and his followers will have the victory. I hear a good account of thee, and wish thy steady attention and faithfulness to the gift. Thou must expect, while here, to meet with conflicts, provings of faith and patience; we are given to expect it. 'In the world ye shall have tribulation,' but 'in me peace.' Mayst thou be strengthened to abide in his love, so wilt thou experience the joy of the Lord to be thy strength. And let it be thy care, whatever thou mayst meet with which may be hard to the natural part, to sink down into patience, with a hope that all things will work together for good. I did hope and am rejoiced to find thy beloved wife comes forward, and trust she will become a helpmeet to thee, and that you will become one another's joy in the Lord. I had sympathy with her when present, as I thought I saw and felt there was a strong conflict between the house of Saul and the house of David, and I am glad to find the latter waxeth stronger and stronger. My dear love to her and your lovely children; and revive in her remembrance that the righteous shall hold on their way. May she be strengthened to become victorious.

"I am glad to find my countryman, Jacob Duche, was so sustained under the great trial he experienced. The value of religion is best known under great trials; there is something to recur to, that stays and steadies the mind. My love to him and wife. I wish him to see through all mixtures, and to become truly simple and open to the instruction of the still small voice."

British Friend.

CHOOSE THE SUNNY SIDE OF THE STREET.

The sunny side of the street should always be chosen as a residence, for its superior healthfulness. In some barracks in Russia, it was found that in a wing where no sun penetrated, there occurred three cases of sickness for every single case which occurred on that side of the building exposed to the sun's rays. All other circumstances were equal—such as ventilation, size of apartments, &c., so that no other cause for this disproportion seemed to exist. In the Italian cities, this practical hint is well known. Malaria seldom attacks the set of apartments or houses which are freely open to the sun; while, on the opposite side of the street, the summer and autumn are very unhealthy, and even dangerous.

-Chambers' Journal.

To the Editor of the London Friend.

STUDY OF WORDS.

Esteemed Friend,—A little manual has recently appeared, which I think is well deserving of circulation and attentive perusal. It is entitled 'Lectures on the Study of Words,' and emanates from a clergyman of the established church, Richard C. Trench, Vicar of Ithenstoke, &c.—He is already favorably known in the literary world, as the author of a volume of Hulsean Lectures, on the 'Unconscious Prophecies of Heathendom,' a work of more than ordinary value.

The study of words will probably appear an uninviting subject to many; it may be supposed to be adapted for teachers only; for them, certainly, it has peculiar recommendations; but I venture to believe that most, even of good readers, will rise from the perusal of this little volume, with the acknowledgment of having derived from it as much pleasure and profit, as from many works with far more attractive titles. May I be allowed space in the columns of *The Friend*, for a few remarks on the general character of the work. Pre-eminent amongst the recommendations of these lectures is their great suggestiveness. We were taught in our school-days that "words are articulate sounds, used by common consent, as signs of our ideas." We are reminded in the pages before us, that words exert a far more extended influence, and subserve purposes scarcely less important:—that whilst in their gregarious association with other words, they enable us to express, and fix, and make permanent, the present thought, which but for them might have been evanescent as the moment; they also possess in their distinct isolated individuality, an inherent value—a historic interest in relation to their own origin, and an important amount of latent history in relation to the country of their birth:—that they are replete with lessons of warning, and counsel, and instruction, and exert a moral power over the people that use them:—that they bear the impress of the nation's character that adopts them, and record, for the benefit of posterity, the taste, the social circumstances, and moral *status* of the age in which they originated.

Illustrative of the value which the author attaches to 'The History in Words,' we may refer to the comparison he has instituted between the contributions severally furnished by the Normans and Saxons to our language. He goes so far as to assert that, had all other records perished, "we might still work out, and almost reconstruct the history from these aids:—that were we to call up the words as witnesses, and interrogate them, their testimony would be, that the Normans were the conquerors, and the Saxons the subjugated; that the Normans possessed the power and the wealth, and that the poverty-stricken Saxons served; that the Normans were the smaller class, and the Saxons constituted the great body of the people." The manner in which

these and other historical facts are demonstrated is curious and interesting. We will let the writer speak for himself:—"We should confidently conclude that the Norman was the ruling race, from the noticeable fact that all the words of dignity, state, honor and pre-eminence, with one remarkable exception (that of 'king,' which exception records an important historical circumstance,) descend to us from them—sovereign, sceptre, throne, realm, royalty, homage, prince, duke, count ('earl,' indeed, is Scandinavian, though he must borrow his 'countess' from the Norman,) chancellor, treasurer, palace, castle, hall, dome, and a multitude more." * * * "And yet, while the stately superstructure of the language, almost all articles of luxury, all that has to do with the chase, with chivalry, with personal adornment, is Norman throughout; with the broad basis of the language, and therefore of the life, it is otherwise. The great features of nature, sun, moon, and stars, earth, water, and fire; all the prime social relations, father, mother, husband, wife, son, daughter—these are Saxon.—The palace, and the castle, may have come to us from the Norman; but to the Saxon we owe far dearer names—the house, the roof, the home, the hearth." He is the boor, the hind, the churl; or if his Norman master has a name for him, it is one which on his lips becomes more and more a title of opprobrium and contempt—the villain. The instruments used in cultivating the earth—the flail, the plough, the sickle, the spade, are expressed in his language; so too, the main products of the earth, and no less the domestic animals. Concerning these last, it is not a little characteristic to observe, that the names of almost all animals, so long as they are alive, are thus Saxon; but when dressed and prepared for food become Norman:—a fact, indeed, which we might have expected beforehand; for the Saxon hind had the charge and labor of tending and feeding them, but only that they might appear on the table of his Norman lord. Thus ox, steer, cow are Saxon, but beef, Norman; calf is Saxon, but veal Norman; sheep is Saxon, but mutton, Norman; so it is severally with swine and pork, deer and venison, fowl and pullet. Bacon, the only flesh which perhaps ever came within his reach, is the single exception."

We might enlarge our extracts, but our limits forbid, and these will suffice to indicate the lively and ingenious style in which the lectures proceeded.

The chapter on "The Morality in Words," is however the portion of the work to which we would especially invite attention, as being directly practical and highly instructive. The writer, with great force and clearness, treats of the use and abuse of words, and their powerful influence on the morals and intelligence of a people; and in reference to these subjects, pursues a line of argument nearly parallel to that drawn by Friends in explaining their reasons for what is convention-

ally termed "the plain language"—apparently arriving at almost the same abstract conclusions. That he does not carry them out into practice is evident, however, as we proceed.

We had listened with pleasure and instruction to the excellent exposition of our author's sentiments, on "the fearful force and imposture of words," and were hailing him as an able apologist for the practices of our Society, in regard to language, when we were surprised, and taken somewhat aback, by the startling heading of a page, "Quaker Prudery about Words," and by finding our presumed advocate travelling a little out of his way to offer some rather severe animadversions on our disuse of the heathen names of the days and months. He adduces the ordinary objection that "the names have long left their etymologies behind, and have quite disengaged themselves from them." Would that it were so! But when we witness the depraved taste of the present day in its love for the heathen mythology manifest in every direction; when we listen to the names given to our ships, our dogs, our periodical literature; when we examine our scientific nomenclatures; when we scrutinize our poetry, our paintings, our statuary, and find unmistakable evidence of an unchristian predilection obvious throughout, we may well doubt the truth of the assertion, and rather incline to adopt the sentiment of Bacon, which we find quoted with cordial approval, that though "men think their intellect governs their words, yet it may be that their words reflect back, and exert a powerful influence upon their intellect or understanding." It is a lamentable illustration of the correctness of this sentiment that not a new planet or asteroid is discovered, but it at once receives, we cannot say is dignified with, the name of some fabulous deity; till we may almost assert that the vast vault of heaven is made the dome of a Pantheon, and every lovely star a demigod. But, says our author, somewhat tauntingly, "to be consistent you ought not to stop where you have stopped." Admit the fact, still it is but an *argumentum ad hominem*, to which we may reasonably reply, that it is far easier to urge the plea of inconsistency in practice, than to prove unsoundness in principle. We may freely acknowledge that it is difficult to be consistent when we are compelled to use a language abounding in impurities, and depraved by a corrupt and unchristian vocabulary; but we do not, therefore, allow that we should be deterred from going as far as we can in the right direction.

Entirely dissenting from the caveat of our author, it will only be necessary to oppose to it his previously recorded sentiments; and I think we shall acknowledge that out of his own mouth he is condemned, and that, on the principles he has himself enunciated, Quaker practices may be justified. It is always confirmatory of the probable truth of a conclusion, when men, treating of similar subjects, but with different objects in

view, and therefore, reasoning from different premises, converge to the same point, and arrive at the same ultimate decision.

By pursuing this course, we shall, at the same time, present a sketch of the interesting manner in which these lectures treat of "Morality in Words." Quoting from the chapter in question, we select the writer's remarks on the word "kind." "We speak of a 'kind' person, and we speak of man 'kind,' and, perhaps, if we think about the matter at all, we seem to ourselves to be using quite different words, or the same words in senses quite unconnected. But they *are* connected, and that by closest bonds; a 'kind' person is a 'kinned' person, of one kin; one who acknowledges and acts upon his kinship with other men, confesses that he owes to them, as of one blood with himself, the debt of love. And so mankind is mankinned. In the word is contained a declaration of the relationship which exists between all the members of the human family; and seeing that this relationship in a race now scattered so widely, and divided so far asunder, can only be through a common head, we do, in fact, every time that we use the word 'mankind,' declare our faith in the one common descent of the whole race of man. And beautiful before, how much more beautiful now do the words 'kind' and 'kindness' appear."

Now, if it be correct that in the use of the word 'mankind,' we declare our faith in the common origin of the race, is it not equally reasonable to assert that whenever we use the heathen names of the days and months, we do, in fact, honor the fabled deities thus commemorated, and declare a similar measure of faith in the reality of the Saxon or Roman mythology? Do we not thereby give a tacit sanction to "the uses of words which imply moral perversity," and which, in a remarkable degree, "bear the slime on them of the serpent's trail!"

Again, if, as is asserted, "lucky" and "fortunate" are morally objectionable, on the plea that they are used because men thus "ascribe to chance or fortune those good gifts and blessings which indeed come directly from God;" (and so are the terms regarded, and for the same reason, by Friends,) and if "happy" from "hap," though it is probable "it has long left its etymology behind," be "indeed *more* objectionable, inasmuch as by the 'happy' man, we mean much more than by the 'fortunate' man." Now, is it not still more objectionable to ascribe certain days as devoted to the worship of pagan idols, instead of Him, from whom all our "good gifts and blessings indeed come?"

If, too, "the immorality of words mainly displays itself," and if "they work their greatest mischief in giving honorable names to dishonorable things, and *vice versa*," why should those be sneeringly stamped as "precisians," who, in obedience to the divine command "to make no mention of other gods," discard these idolatrous

names of the days and months, and revert to the original, scriptural, and truthful mode of distinguishing them by their numerical order? But our author assures us that there is "an awful, yea, a fearful force and imposture of words, leading men captive at will,"—that "there is an atmosphere about them which they are evermore diffusing, an atmosphere of life or of death, which we insensibly inhale at each moral breath we draw;" and they are "the winds of the soul, which fill its sails, and are continually impelling it upon its course heavenward or to perdition." If these sentiments are sound, where, we would ask, is "the ethical prudery" of endeavoring to purify the atmosphere, the pestilential influence of which we find so justly and so earnestly deprecated, and to regulate those winds whose power for good or evil is so eminently fearful? Can it be otherwise than consistent with a sound Christian philosophy to fall back upon terms sanctioned by Scripture, authorized by ancient prescription, and recommended by simplicity and acknowledged general convenience? And ought we not (still quoting from the work before us on the giving of honorable names to dishonorable things) "vigorously to oppose ourselves to all such immoralities of language, though such opposition may neither be easy nor pleasant?"

Friends have not rested their adoption of the plain language on philological, but on Christian principles; but it would appear, from the views indicated in these lectures, that philological and Christian principles beautifully harmonise. Far be it from me to attach undue importance to what have been called, though I do not like the word, our *peculiarities*: except as the healthy fruit of the good tree, they are of but little worth; and I deprecate the resting in them as unsound and dangerous;—but regarding them, as our friend J. J. Gurney expresses it, as part of a system of truth, I should much regret to see them surrendered, and I confess that the course of argument pursued in these lectures on the moral influence of words in general, has afresh confirmed my judgment in the correctness of our views and practices in regard to language.

These observations have already extended to a somewhat unreasonable length, or I might have offered a few remarks on the succeeding lectures on the "Rise of New Words"—the "Distinction of Words"—and the "Schoolmaster's Use of Words;" but I must refer to the work itself, with hearty recommendation of its general character, "anything herein contained to the contrary in any wise, notwithstanding."

Thy sincere Friend

THOMAS PUMPHREY.

To travel for pleasure and not improvement, is like putting to sea in a skiff with much sail and little ballast. It may do in light breezes but not in heavy gales.—*Dillwyn.*

LONGEVITY.

Dr. Fitch, in his excellent work on consumption, groups together quite a number of remarkable cases of longevity. Thomas Parr was born in 1483, and died in 1635, aged 152 years. He died not from the disease or decay of a single organ, but from too great fullness of blood, caused by more than usual indulgence in eating and drinking. He had led an active country life, and enjoying country air and exercise; but was invited to London, where luxurious eating and drinking soon finished him. His body was examined by the celebrated Dr. Harvey, discoverer of the circulation of the blood, who has left an account of the examination. Parr enjoyed good health for a century and a half. Thirty-five years after the death of Parr, Henry Jenkins, of Yorkshire, England, died, aged 169 years. He was born in 1501, and died in 1670. His age is fully authenticated, and is the greatest among the moderns. John Effingham, of Cornwall, England, died aged 147 years. James Lawrence, a Scotchman, lived 140 years. About the year 1790, Joseph Surrington died at Bergen, Norway, aged 160 years. In 1772, a man named Drakenburg, died in Denmark, in the 147th year of his age.

In 1825, Pope Leo. XII. granted to a poor man living near Lake Thrasimene, in Italy, a pension on account of his great age; he was then 125 years old. He died aged 130 years. In 1830, a man died at St. Petersburg, aged 130 years. I knew a man in the Island of Cuba, who was 120 years old; he was able to ride on horseback 60 miles in a day, and return home on the next. We will now come to our own country. In 1820, a man named Henry Francisco, died at Whitehall, in the State of New York, aged 134 years. He beat the drum at the coronation of Queen Anne, and was then 16 years of age; he did not die of old age, but of ague and fever. I forgot to mention the name of Dr. Mead, who was consulting physician to Queen Elizabeth, and died at the age of 148 years. John Hightower, residing in Marengo county, Alabama, died January, 1845, aged 126 years. William Pridgen, of Maryland, died October, 1845, aged 123 years. Mr. Harvey, a Baptist clergyman, residing at Frankfort, in the State of New York, is now in the active and useful discharge of his clerical duties, at the age of 111 years. This very year he presided at a convention of the Baptist clergy, and is perhaps the oldest clergyman in the world who is able to discharge his clerical duties.

A Mr. Blakewell, residing near Grenville, North Carolina, was living a short time since, at the age of 136 years. A colored man named Syphax, in fine vigorous health, was living last year in Cumberland county, Virginia, at the age of 117 years. The Montreal Times, October, 1846, translates the following from the *Revue Canadienne*:—"An old man died at Wexford,

Upper Canada, a short time since, named Daniel Atkin, but rejoiced in the soubriquet of Black Dan. At the time of his decease he was 120 years of age; and during his life had contracted seven marriages, by which he had an incredible number of children, grand-children and great grand-children, in all about 570; 370 of whom are boys, and 200 girls." Mr. John Van Hoozer, of Jefferson county, Tennessee, died at his residence, about the 1st of August, 1850, aged 122 years. A great many men are now living in this country (the United States) who are over 100 years of age.—*Late Paper.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 4, 1852.

The article relative to the example set by Mary Capper, at an advanced period of life, is published in our present number, as received from a valued correspondent; and the editor fully responds to the belief that many who, from long established habit, have learned to imagine that stimulating drink has become to them a necessary of life, would find the same result which Mary Capper experienced, if they imitate her example; more especially if they should act in the case upon motives similar to hers.

The testimony of James Backhouse, as furnished by our correspondent, was inserted in the first volume of the Review; but it is now re-published, under an apprehension that to many of our subscribers it will be new.

A place is given in the Review to the following communication, from a thorough conviction that the present condition and future prospects of the native inhabitants of this continent, present strong and unanswerable claims upon our sympathy and aid.

A little more than three centuries ago, the continent of North America from the Atlantic to the Pacific, and from the Gulf of Mexico to the highest habitable latitude, was occupied by its native races, mostly in scattered bands, roving at large over its interminable forests, and depending upon the products of the chase for a precarious and often scanty subsistence.

The empire of Montezuma, itself a barbarous and tyrannical government, first quailed before the policy and force of its Spanish invaders. In the early part of the seventeenth century, the subjects of the British sovereigns began to form settlements along the Atlantic coast. These feeble adventurers, when they presented the olive branch to the natives, were almost, if not altogether, invariably treated with confiding hospitality. Lands were ceded upon terms so low, as to appear in the view

of the present age, little more than nominal. The settlement of Christian and civilized Europeans among the native tribes, or in their immediate vicinity, in case the principles of our holy religion had been duly observed, could not have failed to contribute to the advantage and welfare of the latter; for the whites would necessarily supply them with the products of European industry and skill, in exchange for the skins and furs of the forest. If the spirit by which William Penn was actuated, and which Elliott and Mayhew manifested at an earlier day, had predominated among the colonists, there can be no doubt but that their arts and the religion which they professed, would have been extensively embraced by the native tribes. The sorrowful fact, however, can neither be concealed nor disguised, that instead of bringing the aborigines of the country within the pale of civilization and the Christian church, they have either melted away, or receded before the tide of European population, carrying their paganism, and no inconsiderable share of their primitive rudeness along with them. They have retreated from forest to forest, resigning to the whites one portion of their domain after another, till only a few fragments of their once numerous race remain on the east of the Mississippi. Still, until recently the mountains and forests of the far west seemed to offer a retreat, which might afford, for ages to come, at least a scanty supply from the plunder of sylvan war. But the flood which has been pressing upon them from the east, is now meeting them from the west, and showing them that their progress in that direction has nearly reached its limit.

Their case, however, is not desperate. Though they probably must, before many years, abandon the prospect of deriving their principal support from the herds that range the valleys free, they still possess, in unquestioned right, an ample domain for agricultural purposes. If the fostering care of the American government could be applied to their instruction in the arts of civilized life, and the promotion of industry among them, it is not improbable that the extension of the Anglo-Saxon race into this western world may yet be rendered a blessing to the native tribes. The conversion of the wandering tenants of the wilderness into industrious and peaceful cultivators of the soil, would place them in a much more eligible situation than they ever were, or ever could be in, while dependent upon the spontaneous productions of the forest.

The great enemy of the red man, when brought into the vicinity of the white race, is the inebriating liquid with which a horde of unprincipled traders are almost perpetually striving to beguile him. It is ardently to be hoped, that as these native tribes become more concentrated, the federal government

will adopt more stringent measures for their protection from this species of robbery.

Whatever the Society of Friends can accomplish, either in their individual or collective capacity, consistently with their established order of proceeding, will no doubt be willingly done. The efforts that Friends of Philadelphia Yearly Meeting have been making during the last fifty years, and those more recently commenced and prosecuted by our Friends of Indiana, aided by the Yearly Meetings of Baltimore and Ohio, for the instruction of the natives in the arts and habits of civilized life, may be adduced as evidence of the interest still taken in the welfare of the red race.

Philadelphia, November 27th, 1852.

MR. EDITOR,—Amongst the numerous important and philanthropic subjects of deep interest and attention, on the part of the Society of Friends, none has commanded a more prominent position than *the welfare and destiny of the red race of this continent*. This interest has been coeval with the Society's existence in this country, and so uniformly exhibited, as to be of universal acceptance and approval with the American people and government, constituting one of the highest characteristics of the Society in public estimation.

Presuming so far on this well established reputation for benevolence towards our Indians, I am induced to attempt to direct attention to this subject by suggesting that, at no previous period, has the destiny of the red race been more prominently forced upon the contemplation of the philanthropic mind than now, from many causes, amongst which the following appear the most prominent.

We find, from the recent important treaties with the Nadowessies and other Indian nations, that the remaining large portions of the red race, residing within the limits of the States, have parted with their lands, thus forcing the removal of these numerous remnants of these unfortunate people into the western territories of the United States. It must be remembered also, that this removal must be a *permanent one*, and thus fix the destiny of the red man for good or evil, for all time to come; for west of their locations, and beyond the Rocky Mountains, are formed the *nucleus of great states*, pre-occupied by the white race, extending along the whole Pacific front of the continent.

Thus it is evident, that the general governmental policy of removing the Indians farther west, as the resistless waves of white improvements reach them, must necessarily cease, and a new policy be adopted in its place. At this important epoch, why not substitute a more protective, parental, and philanthropic policy, accompanied with a more benevolent administration, involving as they do, the character of the white race and the existence of the red? There is no reason why this should not be, but, on the contrary, every motive of interest and humanity dictates that it should; and nothing, Mr. Editor, would give so irresistible an impulse to such a cause, as for the Society of Friends to take the *initiative* in so important a movement, acting up to the utmost limits their sense of propriety admits.

Not only has the time arrived for such action, but, if desired, I think I can show that a combination of the most favorable circumstances and events conspires to induce it, on the part of the early, con-

stant, and consistent friends of the Indians, as your Society is so universally recognized to be.

Yours respectfully,
WM. LINN BROWN.

MARRIED.—At Friends' Meeting, Bloomfield, Parke county, Indiana, on the 20th of Tenth month last, JOHN COX, of Sand Creek, Bartholomew county, to MAHALA, daughter of Exum Morris, of the former place.

—, At Friends' Meeting, Schaghticoke, Rensselaer county, N. Y., on the 11th ult., ROWLAND R. COLLINS, of Butterbuis, Otsego county, to MARY D., daughter of Abner De Vol, of the former place.

DIED.—At his residence, Queen's county, Long Island, on the 10th ult., STEPHEN RUSHMORE, a member of Westbury and Jericho Monthly Meeting, in the 90th year of his age. Having submitted to the sanctifying operations of Divine Grace, he became qualified for usefulness in the church; many years filling the station of overseer and elder. He was a practical believer in the doctrines of the Christian religion, as held by Friends; and through mercy experiencing, as it is believed, that redemption which comes by Jesus Christ, he bore testimony to the efficacy of living faith in Him, as the Saviour and Redeemer of men, our alone mediator and advocate with the Father. He was almost wholly prevented, for several of the last years of his life, from mingling with his friends in their meetings for Divine worship; but he enjoyed much comfort in the daily perusal of the Holy Scriptures, and in meditating on the wisdom and goodness of his Creator; ever manifesting a grateful heart for the blessings bestowed by His all-bountiful hand. During his last short illness his heart appeared to be fixed, trusting in God, and on one occasion feelingly responded to the language, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Yet, said he, all the days of my appointed time will I wait. Thus, with his lamp trimmed and burning, he was favoured, according to his own testimony, to lay down his head in peace.

—, On the 14th of Ninth month last, at Mount Pleasant, Ohio, whither she had gone to attend the Yearly Meeting, MATILDA, wife of Moses H. Beede, in the 63d year of her age. She was a member of Rhode Island Monthly Meeting, but for some time previous to her decease had, with her family, resided near Salem, Ohio.

The early part of her painful illness was attended with deep inward exercise, and close searching of heart, accompanied with the desire for a more certain assurance of acceptance with God. This, with a calm confiding trust in her Redeemer, she was mercifully favored to experience; and in full possession of her mental powers, she passed quietly away.

—, At Batavia, Genessee county, N. Y., on the 6th of Tenth month last, ANN E., wife of Joseph Heston, in the 67th year of her age; a member of Elba Monthly Meeting.

—, At Ledyard, Cayuga county, N. Y., after a short illness, on the 21st of Tenth month last, PHEBE S., wife of Abraham M. Underhill, and

daughter of Joseph Heston, in the 45th year of her age; a member of Scipio Monthly Meeting.

DIED, On the 1st of Tenth month last, at the residence of his son-in-law, Samuel Weeden, in Norwich, Chenango county, N. Y., PELEG WEEDEN, in the 91st year of his age; for many years an esteemed elder of Butternuts Monthly Meeting. "Mark the perfect man, and behold the upright, for the end of that man is peace."

—, At New Bedford, Mass., on the 10th of Tenth month last, JOHN HOWLAND, aged 70 years; an Elder of New Bedford Monthly Meeting. His dear Friend placed a humble estimate upon his religious attainments, and for several months previous to his decease, suffered much mental depression: but his friends feel the consoling assurance that his end was peace.

ERRATA.—On page 155, 12th line from top of second column, for daughter read *wife*.

WEST TOWN SCHOOL.

The General Committee to superintend the Boarding School at West-town, will meet *there* on Fourth-day, the 8th of next month, at 10 o'clock, A. M.—the Committee on Instruction on the preceding evening, at 7½ o'clock. And the Visiting Committee on Seventh-day afternoon, the 4th of the month.

THOMAS KIMBER, Clerk.

Philadelphia, Eleventh month 27th, 1852.—21.

For Friends' Review.

JOHN SERGEANT.

Since our last number was prepared for the press, our citizens, and the country at large, have been called to lament the death of one who had long occupied a conspicuous station, in several respects, among the citizens of Philadelphia, and before the world. John Sergeant expired on the evening of the 23d ult., in the 73d year of his age.

Among the members of the Philadelphia bar, it is generally admitted that he had no superior; and while holding a seat in the House of Representatives, at Washington, his public speeches exhibited a force of intellect and mastery of his subject which commanded the admiration of his opponents, as well as of his friends. But the strict integrity with which his eminent abilities and extensive attainments were occupied, constitutes his highest eulogium. In the promotion of the philanthropic institutions for which his native city is remarkable, he took an active and efficient part. Though accustomed to move in the highest circles of civil and political society, and to be treated in them with respect and deference, his manners were simple and unaffected, exhibiting no inconsiderable share of the Christian humility which constitutes the best adornment of a great and noble mind.

E. L.

He who would avoid sin, will not sit at the door of temptation.

For Friends' Review.

MISQUOTATIONS OF SCRIPTURE.

It has been said that some of the first Friends among those usually regarded as the founders of the Society, knew the entire Scriptures by heart; and that to know every passage in the New Testament, was by no means uncommon. Judging from what we often read of the practices of that day, we are led to the belief, that among the members of the Society, generally, the Scriptures were more closely read and studied, and much better understood, than by the members at large at the present day. And who ever heard, among the many thousands of recorded instances, a single death-bed regret for having read or studied them too much?

Is there not reason to believe, that the frequent misquotations, (I do not mean *accidental*, but standing, or permanent, misquotations,) which we hear in public, are owing to a neglect of frequent and careful reading, and to relying very much on what is heard from others. A habit of criticism is a very poor habit indeed; but I have heard the following so repeatedly, that I have thought it might be useful to point them out as very common misquotations:—

"As iron sharpeneth iron, so doth the countenance of a man his friend." It should be, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. xxvii. 17.

"The merciful man is merciful to his beast," should be, "The righteous man regardeth the life of his beast." Prov. xii. 10.

"That he who runs may read."—"That he may run that readeth it." Hab. ii. 2

"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, to wash and to bathe in." It should be, "For sin and for uncleanness." Zech. xiii. 1.

The following are sometimes quoted as Scripture, erroneously:—

"A Saviour, or I die; a Redeemer, or I perish forever."—An excellent passage, of unknown origin.

"Strength in weakness, riches in poverty, and a present help in every needful time."—I found it difficult to convince a company of several very intelligent Friends, that this, although an excellent passage, was to be found nowhere in the Bible.

"Who was never foiled in battle."

"Choose the Lord for your portion," &c.

Even the following are sometimes supposed to be from Scripture:—

"In the midst of life we are in death."—*Burial Service*.

"God tempers the wind to the shorn lamb."—*A smooth line from Sterne*.

"A nation shall be born in a day."—See Isa. lxvi. 8.

T.

PRESENTATION OF FRIENDLY ADDRESSES IN FRANCE.

In our 42d number of the last volume, we introduced a remonstrance presented to Parliament by our brethren, at their late Yearly Meeting in London, against the enrolment of a large body of militia; and in the 52d number we gave the substance of the law as enacted by the British Parliament. The ostensible object of this military measure appears to have been to prepare for repelling an apprehended invasion from France. We find by the subjoined report, that our friend Elihu Burritt has been employed in an effort to secure the peace between these anciently rival nations, in a manner much more congenial to the spirit of the gospel, than by the enrolment of a military force.

In the last number of the "*Bond*," we were only able to give a brief account of the presentation of the Friendly Addresses from Chelmsford and York, to Caen and Rouen. We now continue the record of the "*Mission*" from that to the present date. We reached Paris on the 21st of August, and immediately entered upon the preliminaries to the discharge of our commission to that city; to which the great capitals of the United Kingdom had each addressed a fraternal greeting. The address from London was signed by four members of Parliament; by the secretaries and representatives of several of the prominent societies; and by more than 1500 respectable citizens. The address from Edinburgh was signed by the lord provost, by several magistrates, councillors, ministers, and many of the most influential inhabitants of that city. The people-letter from Glasgow bore the signatures of the lord provost, of four members of parliament, magistrates, councillors, ministers of the Gospel, and about 1800 other citizens, embodying and expressing the sentiment of that great commercial city. The fourth address emanated from Dublin, and bore the signature of the lord mayor and other eminent citizens of the Irish metropolis. The aspect and augury of this manifestation of brotherly feeling were full of interest. Here were the capitals of the three kingdoms composing the British realm, extending their hands across the Channel to the great metropolis of France, with a warm and earnest utterance of good will and good wishes. It was a right brotherly act of Christian neighborhood—an incident betokening the morning of a better day in the intercourse and reciprocal estimation of these two peoples, who, in mutual antagonism, have filled the world with discord; but, linked in the union to which these messages aspire, may harmonise the nations of Christendom to peace and brotherhood. Owing to the absence from Paris of many of the friends of peace, and other

parties whose co-operation was desirable, considerable delay attended the presentation of the addresses. It was a season of the year when every one who could indulge in the luxury was in the country. But we found most earnest, active and sympathetic coadjutors in Joseph Garnier and Charles Read. The name of the former must be well known to our readers, and to all who were present at the three last Congresses of Peace. At first there was some doubt in reference to the authority to whom the addresses should be presented, or whether they should be placed in the hands of the head mayor of Paris, or in those of the prefect of the Seine, whose jurisdiction is more extensive and political. But the prefect was also in the country, and would not return for several weeks. So we concluded to present the interesting communications to the *doyen*, or president of the twelve mayors of the metropolis, who was really a better representative of its municipal interests than the other personage. On Tuesday, August 31st, therefore, in company with Joseph Garnier and Charles Read, we waited on M. Monin-Jappy, who received us with the greatest cordiality, and entered into the object of the "*mission*" with lively sympathy. He hailed with hearty satisfaction every measure and every manifestation of mutual respect and esteem, which tended to unite the two nations more closely in the bonds of peace and good-will. Such a union was of vast importance, not only to their best interests, but to the progress and development of Christianity and civilization throughout the world. He was sure that the citizens of Paris, and the whole nation, would receive the assurances of friendly feeling on the part of the English people with peculiar satisfaction, as a more truthful expression of the sentiment of the English nation towards France than had been presented in certain London journals, which pretended to represent its opinions. He himself was happy to testify to an interesting and salutary change in those opinions in regard to the French, from his own personal observation and experience. He had visited England several times, and had marked the progress of this change with great delight. In 1829, he first crossed the Channel on business in London, and was embarrassed and mortified at the prejudice which seemed to pervade even the commercial world against his countrymen. They appeared to be regarded a mere nation of barbers, and but little pains were taken to conceal this dislike by the men with whom he had dealings. He was treated with coldness, and something that savored of distrust. The next time he visited England, we understood, was in 1841, when he was highly gratified to perceive a decided change in the deportment and disposition of the people towards the French. His country and countrymen had manifestly come to be regarded in another light—with much esteem and confidence. He no longer saw or heard those

little expressions of dislike or distrust, to which he could not shut his eye or ear during his first visit. He was everywhere treated with cordial respect, and was happy to receive it as offered to his character as a Frenchman, rather than to that of the merchant. In 1852, he again crossed the Channel, and visited several of the chief cities of the kingdom, and was delighted with the progress or the consummation of the change he had perceived when last in the country. Everywhere he was treated with the utmost cordiality and kindness. His character as a Frenchman seemed to be a passport to every good office and act of courtesy. He dwelt with peculiar interest upon his visit to Manchester—upon the most generous and hearty kindness of some of the leading manufacturers of that town. They would take him over their extensive works, and show him, to the minutest details, all the machinery and every process they employed in producing their celebrated fabrics; thus thoroughly acquainting him with all the means and secrets of their success, to which, as a Frenchman, he would have been debarred admission a few years before. He was thus well prepared to believe in the sincerity of those expressions of esteem and good will, which the addresses from the chief cities of Great Britain conveyed to the inhabitants of Paris, and to the whole French nation. He entertained a doubt whether the official reception of these communications came within the competency of the mayors of Paris; but he would convene a special meeting of his colleagues, and would lay the subject before them. If they decided that they were competent to receive the Addresses, he was quite confident that they would concur with a proposition which he would submit, to send a collective letter of acknowledgment to the lord mayors of Edinburgh, Dublin and Glasgow, and to some one heading the London address, responding to the friendly greetings which bore their signatures. As we arose to depart, he adverted to the Peace Congress in Paris, and to a very interesting incident connected with it, which had made a lively impression on his mind. Some of the friends of peace from England, desirous of leaving behind them a souvenir of that great occasion, had presented copies of the New Testament to many French persons, and one to himself, among others, which he received with especial pleasure. About six months after this, he was confined to his bed by a severe indisposition; and one morning, while his daughter was reading to him from this very copy of the New Testament, the archbishop of Paris came in to see him, to whom he related the circumstances in which it had been presented. He dwelt upon this incident with manifest feeling, and it seemed to superadd a pleasant element to the interest of the interview.

Such was the substance of the Mayor's observations, so far as we are able to recall them. He

spoke at times with great vivacity, and we were unable to recover some of his earnest and emphatic expressions. The next day after the meeting of the Mayors, we waited upon him again, to learn the result of their deliberations. He said, that they met at the time appointed, and that he read to them the Friendly Addresses from London, Edinburgh, Dublin and Glasgow, the sentiments of which they received with infinite satisfaction. But after a consultation which lasted about two hours, they concluded unanimously that the Prefect of the Seine was the only authority who could officially receive the communications. They then appointed a deputation of their number to wait upon the *souss-préfet* at the Hotel de Ville, but that functionary did not feel himself competent to act in the matter, in the absence of the chief of the department. As we were anxious to continue our journey to other cities of France in the discharge of the commission we had undertaken, M. Monin-Jappy very cordially engaged to wait upon the Prefect of the Seine, immediately on his return to Paris, place in his hands the four addresses, and exert his influence to elicit an official response from that authority.

Having thus done all that seemed to be in our power, to present the addresses to the authorities, we now proceeded to endeavour to present them to the people of Paris, through the medium of the public press. We prepared a manuscript copy of one of the communications for each of the eight leading journals, accompanying it with a letter to the editor, explaining, at considerable length, the object and origin of these friendly messages, and closing with the following paragraph:—

“We sincerely hope that the citizens of Paris, and the whole French people, will accept these Friendly Addresses as a proof that the heart of the English nation beats with the best sentiments for France, and desires that these two great countries may be inseparably united in the bonds of mutual amity, and join, with a common interest, and in a common effort, to extend the benefits of science, civilization, and Christianity throughout the world.”

We took these communications personally to the offices of the eight journals, and had an interview with several of the editors, who expressed themselves in hearty sympathy with the sentiments thus addressed to the French metropolis and nation. This was on Saturday, September 4th; and on the following Monday, two influential journals, the *Pays* and the *Siècle*, published, one, the Address from London—the other that of Glasgow, with our letter of explanation, and some excellent remarks from both the editors. These, with extracts from other journals, giving the spirit of the French Press in reference to the Friendly Addresses, will probably appear elsewhere; and we will not dwell upon them here. Suffice it to say, that they realized all that our sanguine hopes could warrant us to expect.

On Monday, September 6th, we left Paris, and proceeded on our journey southward. Passed the night at Fontainebleau, and early next morning, waited upon the mayor of that old palace-town, to present an Address to its inhabitants, through him, from Fordingbridge, Hants. He is the son of the celebrated Polignac, who figured so conspicuously in the French ministry—a grave-looking man of about sixty. He received us without any delay, although it was at an unusual hour, and was very kindly and courteous in his deportment. We entered immediately upon the object of the interview, stating the origin and object of the Friendly Addresses. As we proceeded, he made occasional remarks, signifying his approbation and sympathy, which were frequently reflected in expressions of his countenance. When we had concluded our statements, he replied, saying, that the sentiments expressed in these communications found an echo and response in his own mind, and he had no doubt they would be received by the authorities and inhabitants of Fontainebleau with lively sympathy. He would convene the Municipal Council in a few days, and present to them the Friendly Address from Fordingbridge, which we had placed in his hands, and they would determine upon the response to be addressed to the people of that town. For himself, he felt highly gratified with being the medium of communicating such a salutation to the inhabitants of Fontainebleau. His manner was very cordial and easy, and we took leave, feeling much encouraged by the result of the interview; as it proved that we might address ourself directly to the Mayors of different French towns, without the formality of an introduction.

To be continued.

NEW MONSTER TELESCOPE.

In the 3d number of the present volume, some account was given of a gigantic telescope, which has been recently set up on Wandsworth common, England. A late number of the Morning Chronicle, contains an account of this instrument very similar to that which was copied into the Review, and proceeds:

It has already been ascertained that, as a measuring instrument or for penetrating space, the powers of this new contrivance are very extraordinary. "It separates minute points of light so distinctly that its qualifications as a discovering telescope must be extremely valuable. It resolves the milky way not simply into beautiful and brilliant stardust, to use the language of astronomers, but subdivides this 'dust' into regular constellations, showing counterparts of the Orion, the Great Bear, and the other brilliant galaxies of our system, adorned, in addition, with the most varied colors. The lenses are so perfectly achromatic that the planet Saturn appears of milk-like whiteness; and, as regards this planet,

a good deal of scientific interest has been recently attached to it in consequence of the distinguished American Astronomer, Bond, of the Cambridge Observatory, Massachusetts, having stated he believed he saw a third ring or belt round the planet. Prof. Challis brought the Northumberland telescope at Cambridge to bear upon it, but failed in discovering it. Lord Rosse's gigantic telescope was also employed upon it in vain, and it became a matter of great interest to the astronomical world to ascertain whether there was a third ring or not, and this question has been solved by the Craig telescope, the third ring, of a clear brilliant gray color, having been distinctly seen. This is owing to the great quantity of light which the Wandsworth telescope brings to the eye of the observer from this planet, giving a bright appearance to what, in an instrument of less power, would have been completely invisible.

Some idea of its powers may be formed from the fact that it magnifies the light of the moon 40,000 times, and in coarse objects, like the outlines of the lunar mountains, and the craters, the whole of these rays may be allowed to pass at once to the focal point, as they do not in such objects confuse it in any appreciable degree. In the Craig telescope, the moon is a most magnificent object, and perfectly colorless, enabling the beholder to trace the outlines of the various mountain ranges with such vivid distinctness, as to make us long for fine clear weather in order to bring the whole powers of this marvellous instrument to bear upon our satellite. It is positively asserted that on a favorable evening, if there was a building or object of the size of Westminster Abbey, in the moon, the whole of its parts and proportions would be distinctly revealed. As an illustration of its space-penetrating powers, and the manner in which it grasps in the light, it is stated that soon after it was erected, it was directed to a test object, a minute speck of light in one of the constellations, which is not to be seen at all times by the most excellent instruments, though guided by first rate observers, and in profound darkness. The Craig telescope at once discovered that this test object was not a minute speck of light, but a brilliant double star. As soon as it is finally adjusted, Mr. Craig proposes to direct the instrument to the planet Venus, to examine it minutely, in the hope that he may be able to settle the question of whether she has a satellite or not."

But, continues the account, wonderful as are the effects of this telescope, it is not yet perfect, and it has been found that a part of one of the lenses is too flat by about the five thousandth part of an inch. To many it may appear incredible that the five thousandth part of an inch can be estimated so as to be appreciable and measured, but the indistinctness of a portion of the image, revealed the fact. The rays of light which fall upon that part of the lens go beyond

the focal length, and render the object indistinct, and confuse the image. This portion of the lens has to be "stopped out" when extraordinary accuracy of definition is required; as, for instance, in observing so fine a point as the third ring of Saturn; and, as the aperture is so large, the absence of this small portion of the rays is not important, the quantity of light being so great. It was at first feared that the attempt to correct this defect, might produce the inconvenience of over correcting it, and produce an error on the other side; but Mr. Gravatt has devised a plan by which the lens, which was polished in the first instance by four workmen, may now be repolished by machinery, upon such accurate mathematical principles, as will prevent the possibility of error. The machinery is somewhat similar to that by which the reflector of Lord Rosse's gigantic telescope was polished, with the difference that the reflector being concave, and the Craig lenses convex, the machinery will act reversely.

"Like Lord Rosse's great reflector, the achromatic telescope on Wandsworth common can only exert its marvellous powers when the weather is calm as well as clear. During the last three weeks, although a succession of scientific visitors have been watching on the common, only one night proved favorable, and that for merely the space of half an hour. When there is any atmospheric disturbance arising either from high winds or from a high temperature, during the day, followed by cold at night, the objects in the glass are seen in motion, rising and surging like the waves of the sea. This disturbance, which is seen more or less in all large telescopes, is owing to the movement of different strata of air, the more heated portion ascending, and the cold air descending to supply its place. The same phenomena are observable occasionally even with the naked eye in hot weather, in looking over an extensive beach of heated sand or dry soil, and the mirage of the desert, and the *fata morgana* of the Sicilian coast, are to be ascribed to the same atmospheric disturbances.

The site upon which the telescope and its tower stand, and which is about a mile and a half from the Clapham station of the South-Western Railway, is of the extent of about two acres, and has been liberally granted free of rent by Earl Spencer, so long as the telescope is maintained there. The ground is at present surrounded by a boarding, the building and its appurtenances being still in the hands of Mr. Gravatt and his workmen. It is intended to erect a small house within the enclosure for the use of the resident observer or astronomer who may be placed in charge of the instrument, but as the arrangements are not yet completed, and the instrument itself not finally adjusted, no provision has been made to enable the public to inspect this last marvel of science, which, we have no doubt, will soon become one of the lions of the metropolis."

INTERESTING DISCOVERIES IN PERSIA.

We have had the pleasure of listening to a letter written in Persia, to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country. The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

The line between Persia and Turkey has not been defined with that correctness which peace and security demand; and soldiers have by both governments been placed upon the disputed territory, to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed, and settle definitely the boundary-line between the two nations, England and Russia have induced Persia to consent to a mixed commission, which should embrace England, Russia, and Persia. That commission is now engaged in establishing the line between Persia and Turkey, Col. Williams well known to many Americans, and a man of character and talent, is the English Commissioner.

In the prosecution of this work the Commissioners have come upon the remains of the ancient palace of Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel the prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amounts almost to demonstration. The reader can turn to Esther, chap. i. v. 6; there he will read of a "pavement of red, and blue, and white, and black marble in that palace." That pavement still exists, and, as described by Col. Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture, and the remaining marks of greatness and glory that are scattered around, the Commissioners read the exact truth of the record made by the sacred penman.

Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The Commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrowheads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet tables of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day.

N. A. & U. S. Gaz.

A NEW LIGHT-HOUSE.

For many months past a series of experiments have been making, resulting in perfect success, of Grant's system of light-houses, and a report in its favor is to be made to the next Congress by the naval officers by whom the experiments have been conducted. The plan is to make use of the Drummond light—the strongest artificial light known—and as it can be seen to the best advantage only by reflectors throwing but a single ray of light, the whole apparatus is made to revolve constantly, thus throwing, as it were, a lightning flash upon any particular point at each revolution. To distinguish one light-house from another, the revolutions are made regular or intermittent, somewhat after the style of the alphabet used on Professor Morse's magnetic telegraph machine. For instance, one light revolves regularly; another makes two revolutions, then stops long enough to perform a third, then goes on again; another makes three revolutions, then stops one, then revolves twice, and so on, furnishing an almost endless variety in the arrangement of the flashes. The advantages of the system are:—1st, the cost of the light-house machinery is but \$1000, whereas a "Fresnel" light—the best in use, but far less brilliant than the Drummond—costs \$16,000; 2d, the current expenses for gas, lime, etc., for producing a given amount of light, is only one per cent.—or one cent where the Fresnel light costs one dollar—of the cost for the Fresnel: 3d, the light being stronger, can be seen at a much greater distance; and 4th, the flashes can be seen distinctly for many miles through a thick fog.

This last is a curious as well as a valuable feature in Professor Grant's system. The ordinary light-houses are of no use whatever when any considerable amount of fog pervades the atmosphere; whereas, these flashes are so intensely brilliant, that at a considerable distance off, they present the same effect, seen through a thick fog, as what is known as "heat lightning"—a general illumination in the direction of the light-house.—*N. Y. Sun.*

FALL OF ROCKS AT NIAGARA.

Some one at Niagara Falls writes as follows, in a letter to the Baltimore Courier:—

It was my good fortune to witness, one day last week, a sight such as is not often seen, being the descent of an immense mass of solid rock into the river below. On the point where we were at work (upon the Lewistown Railroad) a monster rock, weighing, as near as I can calculate, about two hundred tons, projected out from the perpendicular ledge on which we were at work, with seemingly no support under it, but held only by the earth, roots, &c. on top, and connecting it with the main bank.

On removing this earth a seam was discovered, and the rock began to manifest signs of uneasi-

ness, feeling, as much as a rock *could* feel, evident agitation at the prospect before it. The seam gradually opened, little patches of earth disengaged themselves, and the word was soon spread that the big rock was about to take a leap into the foaming cauldron below. Quite a concourse of visitors gathered on the bank above, and the men ran from their work, some in fear and trembling, to the top of the bank, one hundred and fifty feet above, to be sure to be out of the way. At length the monster gave signs of acute internal distress; the trees which stood upon it began to nod good bye; the seam rent, and the rock fell; "the fall thereof being great."

Away it went, jumping, crashing and tearing everything before it, two hundred feet down to the river below. The tall trees in its course snapped like pipe stems. But when it reached the river a most magnificent spectacle was presented. There rose, like a great water-giant, a white column of spray and mist, a hundred feet high: incredible as it may seem, those who witnessed it will attest that it rose to one-third the height of the chasm, and spread around, in falling, a distance of from two to three hundred feet, and the rays of the sun striking it, formed a perfect rainbow. It was certainly the grandest sight of the kind I ever witnessed, and worth a journey to see. It impresses one vividly with a pretty tangible idea of the effect of an accumulation of power.

What cause of mourning it is that all parents, to whom the precious charge of children is committed, are not careful to train them up in the nurture and admonition of the Lord, coveting for them the best gifts, desiring that their tender minds may be replenished with the dew of heaven, rather than craving for them the fatness of the earth, knowing that all things here perish with the using.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship *America* arrived at Boston on the 24th ult., and the *Baltic* at New York on the 28th, bringing Liverpool dates, respectively, to the 13th and 17th ult.

ENGLAND.—The actual session of Parliament commenced on the 11th ult., when the Queen was present in person, and read her speech. The speech announces that friendly relations exist with all foreign powers, and, in regard to the fisheries, declares that while the rights of her subjects shall be firmly maintained, the friendly spirit in which the question has been treated, induces the hope that it will result in a beneficial extension and improvement of the intercourse with the great American Republic.

In the House of Commons, on the 15th, a return of the number of slaves imported into Cuba and the Brazils was ordered.

Very high floods had occurred on the Thames, Wye, Severn, and smaller rivers. The valleys of the Thames and the Severn are represented as presenting the appearance of extensive lakes, the houses in some places being submerged to the roofs, leaving only the chimneys visible. Several of the

villages on the banks of the Severn were deserted, the inhabitants having fled to the more elevated parts of the country. Great distress is anticipated in consequence of the destruction of crops, and of the large quantities of hay and live stock carried off by the floods.

FRANCE.—The French Empire has been voted by the Senate, but the question is to be submitted to a vote of the people, which was to take place on the 21st and 22d ult. The ballots to be voted are simply yea or nay. The Empire is to be hereditary in Napoleon, whose title is to be Napoleon III. The succession is to be confined to the legitimate male issue of Napoleon; failing which, the Emperor may adopt an heir from the legitimate children and descendants of the Bonaparte family in the male line, no members of which are to marry without his consent.

The Constitution of 1852 is to be maintained.

The President sent a message to the Senate, officially accepting the proffer of the Empire. Letters from Paris state that the Empire would probably be proclaimed on the 2d inst.

The latest intelligence from Paris says, "Already the time serving judges and prefects are filling the jails with parties who are suspected even of opposition to the tyrant and usurper. The slightest pretexts are made use of for arrests."

SPAIN.—A severe shock of an earthquake had been felt at Malaga, which caused much consternation, many families taking refuge on board the vessels in the harbor.

AUSTRIA.—The Ex-emperor of Austria has been struck with apoplexy. He was still living at the latest accounts.

TURKEY.—On the 25th of the 10th month a fire broke out in Constantinople, and consumed 500 houses before it could be subdued. The Sultan has granted an amnesty to the 1400 families of insurrectionary Bosnians, who fled, some months since, into Austria.

CAPE OF GOOD HOPE.—The Kaffir war appears to be fast drawing to a close. General Cathcart has obtained possession of the Waterkloof and a body of troops is left in possession of that noted stronghold which had so long afforded shelter to Macomo and the insurgents who were immediately dangerous to the frontier districts.

CALIFORNIA.—The steamship Prometheus, from San Juan del Norte, arrived at New York on the evening of the 27th ult., and the Georgia and Northern Light, from Aspinwall, on the morning of the 28th.

By these arrivals we have California news to 11th month 1st.

The Georgia brings the United State's mails, and upwards of \$2,700,000 of gold dust on freight, being the largest amount ever received by one vessel.

The specie entered at Panama during the 10th month, amounted to upwards of five millions of dollars.

The province of Panama has been divided into eight districts, and a military police of fifty men organized, a part of whose duty it will be to escort treasure across the Isthmus.

Four attempts had been made to fire the city of San Francisco, but they had been discovered in time to prevent much damage.

The work on the telegraph line was in progress.

The posts were all on the ground to within four miles of Grass Valley. The yield of the gold mines is steadily increasing—nearly all the mining parties are doing well.

The miners in Jacksonville had expelled the Chinese from their diggings.

Major Heintzleman has put an end to the war with the Yuma Indians, who have come in and begged for peace.

A correspondent of the *Alta California*, who has returned from an excursion to the Mormon settlement of San Bernardino, represents that colony as in a highly prosperous condition.

The colonists supply the southern country with lumber, and furnish flour to the people for miles around, from the fine mills which they have erected. They have purchased land for town sites in eligible situations on the sea coast, and will soon establish depots of supplies and markets for produce, near San Pedro and San Diego.

OREGON.—Dates from Oregon are to 10th month 23d. Overland emigrants continued to arrive, most of them in a very destitute condition. They report 800 or 900 wagons still on the way. The citizens of Oregon city and Milwankie, had raised \$1000 for the relief of the immigrants.

BUENOS AYRES.—A revolution has broken out at Buenos Ayres, and Manuel G. Pinta has been named governor, without opposition or bloodshed. Urquiza left Buenos Ayres on the 9th of 9th month, with the English, French and American ministers, for Santa Fe.

The Chamber of Representatives met on the 11th of 9th month, and having recognised the act of the people, declared themselves re-instated, and elected General Pinta Governor of the province, who appointed Dr. Alsina minister general.

Two proclamations of General Urquiza were issued on the 22d, one on the Entre Rianes, and the other to the Santafecians, in which he announces that even without Buenos Ayres, a great, rich and powerful nation may be formed. In neither of them does he speak of the Congress. He also notified, on the 24th, that notwithstanding the mutiny of Buenos Ayres, he retired to Entre Rios, to continue from thence the direction of the foreign relations, and the organization of the country.

He declares that he entertains no hostile intentions against Buenos Ayres, but would remain tranquil in his own province, defending himself nevertheless, should any attempt be made to invade it.

DOMESTIC.—The United States steam frigate Mississippi, sailed from Norfolk, Va., for the East Indies and coast of Japan, on the 24th ult., bearing the broad pennant of Commodore Perry, and under the immediate command of Commander L. S. Lee.

The North Pacific fleet of 1852, of American whalers, it is now ascertained, comprises not less than two hundred and eighty-six ships. This number exceeds that of any previous year, except in 1846, when the fleet consisted of 292 ships.

The success of the proposed Reform of the Constitution of North Carolina, abolishing the property qualification now required of each voter for a State Senator, is virtually secured. A bill for the purpose has passed its second reading in the House of Commons by 84 to 27—four more in the affirmative than the Constitutional requirement.

Walter Forward died at Pittsburg, on the morning of the 24th ult., in the 63th year of his age.